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CHRISTIAN

AND

Sober with

FOR

MODERATION.

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By a true Son of the Church.

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LONDON, Printed in the Year 1662.

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Gen. Res. Stonehill 27 10 Oct 72

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## To the Reader.

**W**Hose experience in these late and so long times of Faction has not evidenced to him how slight, may seem, hath returns the Assertors of truth, and through them truth itself, have ever received from them; whilst men so engaged through blindness in Jealousie (two inseparable adjuncts to Faction) either cannot see in as such when proposed, or so far misapprehend it, as to judge any thing moderate or sober, to be contradicting or betraying of their Cause. I heartily wish that the continuance if not increase of Faction still among us, and its sad Portents, did not, by showing us the need we have of Sober Truth, more then excuse my exposing of it to its former face, by endeavouring to hold it forth upon so great disadvantage.

But because there is usually so much Modesty as not to fly in the face of Truth, but to seek to wound it through the sides of its Maintainers, and by raising the mists of Prejudice against them, to darken the light of Truth it self. I do therefore, to prevent and cure Prejudice to my Person, and thereby to Truth, in this sincerity of my heart declare: That I am fully satisfied with, and devoted to the Government of this Kingdom both Civil as it is a Monarchy, and Ecclesiastick as Episcopall. That the raising of the late War, was at the first, exceedingly against my Judgement, and was never countenanced or willingly promoted by me to the last. In a word, That nothing but a desire to help towards such a settlement of this Nation in Christian Peace and Unity, Ut Obsequentes gaudeant, wherein the Subject may delight, hath drawn what followers from me: And I have no other request to you, but that you will come to the reading of it with the same unbiass'd desires, The best preparative is a Sober Judgement.

Gen. Rec. Stonehill 37 10 Oct 72

## Christian and Sober wish for Moderation.

**T**Hough a particular Description of the late War, & succeeding great oppressions; under which this Kingdom hath miserably suffered by the space of almost twenty years; would be of singular use to manifest our misfortunes who seem not yet to be in love with Peace, and to increase amazement in others to see us perpetuating Feuds and Animosities; when Peace after so long confusion is brought home to us by so stupendous revolution: Yet seeing their deep impressions upon mens minds cannot so soon be blotted out, and it being my desire to contract my thoughts into as narrow a compass as I may, I shall onely give this short account of the issue of that War, which was the destruction of the King (in a manner scarce to be paralleld) The change of the form of Government, and thereby the eversion of the Laws; and in their room we were subjected to the will and Tyranny of an Usurper that burthened this Nation till we despairing of deliverance, God brought it to us in his own way, by his Armie: so that without the least outward force, without the loss of one drop of blood; All weapons fell out of the Armies hands as leaves in Autumne, Our King, *Charles the Second*, (the undoubted Heir to his dead Father) and with him the ancient Government and Lawes restored to us, and the same face again to the whole Kingdome, without any so much as signe of opposition.

No man will doubt, much lesse deny, but that as this wonderful dispensation of the Almighty is a Complication of numberless Mercies to this nation, and more especially to those therein who having engaged on the weaker side, were in a low, distressed and hopeless condition; so it multiplies obligations upon us both of *Thankfulness, Love, Fear, Obedience, Confidence* towards that God, who remembered us in our low estate. *Pla. 136. 23.* And of *Charity, Humanity &c.* towards our Neighbours, and gives cause to look upon our selves, if we answer not those obligations, in a far greater danger (as having received much greater mercies) then what *Samuel* denounc't against the *Isra-*

lites



*all your hearts: for consider how great things he hath done for you. But if you that shldo wickedly, ye shall be consumed both ye and your King. Signal merities challenge signal returns. Signal ingratitude shld draw on signal Judgements.*

I will not take the task upon me to enter into a strict enquiry how we answer God his expectation, in our retributions to him for all his Benefits. I shall onely so far take notice of the apparent increase of Drunkennesse, Excesse, and Prophasie, as to appeal to all sober men whether that reproof be not sutable to us, which Moses used against his People; *Deut. 32. 6. Do ye thus requite the Lord O ye foolish people and unwise? Is not he thy Father that hath bought thee? hath he not made thee and established thee?* But because God is the searcher of the heart, I shall humbly leave this sore to his fuller search wishing earnestly for his Grace to enable us so, both to examine and Judge our selves, that we may not be judged and condemned by him.

But as to the discharge of those great obligations which are thereby laid upon us towards our Neighbours; Who can be so inobservant as not to see how Universally the Spirit of Revenge hath spread it self throughout this Kingdom? what repining at the Act of Oblivion and General Pardon? so far as to use that scurrilous and disloyal expression *That it is a general Pardon for all the Kings Enemies, & an Act of Oblivion for all his Friends.* How common are the repetitions of those upbraiding names of *Rebels, Roundheads, Fanatiques?* (this last extended unreasonably to any, who are not too extream) What provocations in Civil concernments? What stumbling blocks in Matters of Conscience? (though I may grant weak and erring) What stiffness in things indifferent? as if Abraham his example towards Lot his inferior *Gen. 13. 8. &c.* were not to be followed; nor the Precepts of *St. Paul Rom. 12. 16. To condescend to men of low Estate, and Rom. 15. 1. That the strong ought to bear the infirmities of the weak,* were not to be observed. What exasperations, nay what exaggerations if men shal, or shal but seem to, *Humanum pati* to shew some humane frailty? What Indictments are brought upon some suddain forgetfulness under such Provocations, and with what unjust violence prosecuted, & with no less severity managed? How narrowly do men search to find starting holes in the Act of Oblivion? And set others Actions upon the Tenters beyound their true Staple til they crack, to take from them the Bulwark of that Law? Nay how blindly do men run for revenge sake into the very pathes, and foot-steps of the *Long Parliam-*

care them whom they account the Bells of this Kingdom? In a word, what is left untryed to make men desperate?

If this manner of proceedings shall be examined by the straight rules of mens duties as they are Christians, as Men, and as Subjects, I am confident they would appear so crooked and unanswerable in every respect, that Charity leads me to hope, that the unreasonable-ness and danger of these eager courtes being thereby manifested, will make way for more moderate and sober Counsels. When therefore I look upon the Law of Christ, it is so plain in this case, that I may well say with the Apostle. 1. *Thes.* 4: 9. *For as touching brotherly loveye need not that I write unto you for your selves are taught of God to love one another.* God hath created us all Bretheren, hath therefore stamped his Image upon us all; and hath renewed it, when defaced, through Jesus Christ, hath given to us the same Law, the same Promises, and hopes of the same Inheritance, hath ti'd us altogether with that indissoluble bond of Love; Made that the fulfilling of his Law. *Gal* 5, 14. the confirmation of our hopes, the earnest of our Inheritance and the touch-stone of our Love to God: without which here, no hope of Union with Him hereafter. 1 *John* 4. 20. *If any man say I love God, and hateth his Brother, He is a lyar.* For our Furtherance in this great duty God hath taught us by his own Example, *John* 3. 16. *For God so loved the World that he gave his onely begotten Son &c.* 1 *John* 4. 10. *Herein is love, not that we loved God, but that he loved us, and sent his Sonne to be the Propitiation for our Sins;* Hath magnified that Grace by owning of it v. 7. *Love is of God;* Hath owned it as his own essence, made it himself. v. 8. *God is Love;* And from all this grounds our duty v. 11. *Beloved if God so loved us, we ought also to love one another;* Hath taught us by his Precepts *John* 13. 34. *A new Commandment I give unto you, that ye love one another, as I have loved you, That ye also love one another.* So again *Gb.* 15. v. 12. 17. Christ there maketh this his Badge, the sure Mark of his Disciples. *Gb.* 14. 35. *By this shall all men know that ye are my Disciples if ye have love one to another.* And least any should presume to limit this Vniuersal duty within such bounds as Interest, Malice and Passions of our corrupted narrow hearts would prescribe unto it, God hath also taught us, both by his own Act and by his Command, That none, no not our bitterest Enemies, are to be excluded from being the Objects of our Love. *Rom.* 5. 8. *But God commendeth his Love towards us in that while we were yet Sinners Christ dyed for us ver.* 10. *For if while we were*

*But when we are reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life. Eph. 2. 4. To the same purpose Mar. 5. 44, 45. &c. But I say unto you love your enemies, bless them that curse you, and pray for them which despitefully use and persecute you, That ye may be the children of your father which is in heaven: For he maketh his Sun to rise upon the evil and on the good, and sendeth rain on the just and on the unjust. And to the same is that of Luke 6. 23. &c. But because every man will be ready to affirm (as usually they do of faith) That he hath love: give me leave to say to him the same which St. James to such boasters of faith Jam. 2. 18. *Shew me thy love without thy works, and I will shew thee my love by my works.* God hath made his graces fruitful that they may be visible, and occasions to glorifie him. *As faith worketh by love, Gal. 5. 6.* So love also is continually operative; Mercy and Pity, and their effects flow from it, as light and warmth do from the Sun. Thus hath the love of God manifested it self in the redemption of mankind through the death of his onely Son. Thus Christ made his love appear by laying down his life, and commands us, as before, to love our neighbour even as he loved us, and to be ready to give the same testimony of it as he had done. Commands us not onely to love our enemies, *but to bless them, to do good to them, to pray for them, to forgive them.* Matth. 6. 14. To give, to lend &c. And from hence are those often Exhortations and Precepts in Scripture to love, Mercy, Bowels &c. Zach. 7. 9. *Thus speaketh the Lord of hosts, Execute true judgment, and shew mercy and compassion every man to his brother.* Rom. 12. 10. *Be kindly affectioned one to another in brotherly love.* 14. *Bless them which persecute you, &c.* 1 Pet. 3. 8, 9. *Finally be ye of one minde, have compassion one of another. Love as brethren, be pitiful, be courteous, rendering not evil for evil, or railing for railing, but contrariwise blessing, &c.* Col. 3. 13. *Put on therefore (as the elect of God, holy and beloved) bowels of Mercies, kindness, humbleness of minde, meekness, long-suffering, forbearing one another &c.* This is a Principal channel whereby through the whole Scripture, the spirit of the Covenant in Christ seemeth to delight to run. The first and second Epistles of St. John are a continual Echo of Christ his last legacy so oft commanded in the 13. and 15. Chapter of St. Johns Gospel. But my resolution for all possible brevity enforceeth me to conclude this point with that of Rom. 12. 19, 20. *Dearely beloved avenge not your selves, but rather give place unto wrath. Vengeance is mine and I will repay, saith the Lord: Therefore if thine**

enemy

*Quia nonnulli Deum ex Adami lege colunt, etiam si, forte sentiant quibusdam, aut Ritibus dissident. Gratius de Iure Belli. &c.* who by the same Law, worship the same God, though perhaps they differ from us in some Opinions or Ceremonies.

But because this may be thought by some to be too high a Forme in this corrupted Age, and to strict a rule, to be applied to the generality of men: let us examine the proceedings before mentioned by those duties which lie upon us as *Men*; among which none so natural, and therefore indispensable to us as *Gentleness, Tenderness, Pity, Mercy* towards all Men, and hath therefore obtained the common name of *Humanity*; This I say is so natural to us that where we are not hindered by Interest or other incitements of Corruption, we do as naturally and without discourse or use of reason, exercise this virtue, as we do eat, drink, digest, and other actions which we performe *Dulcis Nature*, by natural instinct. So that to be wanting in this duty is to put off *Man*, nay to fall below the nature of Beasts for

— *Clementia cum illis*

*In similes.*

It may be objected, That such meer natural actions if not guided by *Reason* may prove of most dangerous concernment, we may eat (if without consideration) poison &c. I shall therefore lay that Rule also to them. But because this would open a feild too large for my intended brevity to run over, I will confine this examination to that great efflux and operation of *Reason*, that Cardinal virtue (for *Moral virtue is but the perfection of Reason*) *Prudence*. Whether it be Prudent to grutch at the *Acts of Oblivion*, to endeavour to overthrow or in any Measure to lessen the benefit to any Person to whomsoever it is intended, Let His Majesty give judgement, who accompted it to be a most prudential Act in that his gracious Declaration from *Breda. Apr. 4. 1660.* to prepare way for his reception not onely into his Kingdoms but into the hearts of his Subjects by holding forth his General Pardon to all except onely (as his Majesty explains himself in his speech to the house of Peers 27. July 1660.) to the immediate Murderers of his father: with this further Declaration in the word of a King. *That no other Crime whatsoever against Him or his Royal Father, before the Publication thereof, shall ever rise in judgement, or be brought in Question against any of them to the least endamagement of them either in their Lives, Liberties or Estates: or (as far as lies in his power) so much as to the prejudice of their Reputations,*

by any reproach or stain of Dishonour from the rest of his best Subjects  
desiring, and enjoining, that henceforward all Notes of Discord, Separation,  
and Difference of Parties, be utterly abolished among his Subjects.  
His Majesty acknowledges the great Benefit and Advantage which  
he had reaped from those his Promises and Resolutions in that Declaration.  
That he did owe his being there in Parliament, to God's blessing,  
upon the intentions and Resolutions he then expressed to have.  
That he was perswaded, if he had not made that Promise, neither himself,  
nor those of the House of Peers, had been there. His Majesty  
there, and often since, acknowledgeth that Love is his great Security,  
and mutual Confidence, the great foundation of it. He well  
knows,

*Non sic Exultis, nec circumstantia Pila,  
Quam saturatur Amor, nunquam extorquebis amaci,  
Hoc alterna Fides, & simplex Gratia donat.*

No circling Spears, nor Watches set by course,  
So guard as Love, which thou canst never force  
From mutual Trust and Clearness, is Loves source.

From this ground his Majesty so often and so earnestly invites  
both Houses of Parliament to bring that his Promise into an Act of  
General Pardon, Indemnity, and Oblivion, which he there saith, is the  
most reasonable and solid foundation of that Peace; Happiness and Security  
which he hopes and prays for to himself and all his Dominions, the  
securest expedient to prevent future Mischiefs. That nothing can more  
enable Men of dangerous and obstinate Principles, to do so much harm, as  
the deferring the passing of that Act. And in his Majesties Speech to both  
Houses of Parliament, 29. Decemb. 1660. He concludes with this,  
( which He saith, He cannot say too often, nor they too often where they  
go ) That next to the miraculous blessing of God Almighty, and indeed  
as an immediate effect of that blessing, He doth improve the good Disposition  
and Security that they all were in, to the Happy Act of Indemnity  
and Oblivion. That that is the Principal Corner Stone which supports  
this excellent building. That creates Kindness in Us, so each other, and  
Confidence is our joint and common Security, That they may be sure, he  
will not only observe it Religiously and Inviolably himself, but also exact  
the Observation of it from others. And that if any Person should ever  
have the boldness to attempt to perswade him to the contrary, he will find  
such an Deception from him, as he would have who should perswade  
him to burn Magna Charta, cancel all the old Laws, and to erect a new



against the last meeting of the said Parliament, which was  
 Decr. 1661. caused a Bill to be prepared for the Confirmation of  
 that Act of Indemnity and Oblivion (there being some scruple of the  
 legality of this preceding Parliament, by reason of the Stile of *Custo-*  
*dia Libertatis Angliæ* in the Writ of Summons thereunto) repeated  
 in his Speech to them the same words, and tells them, that *He is still*  
*of the same opinion; and more if possible of that opinion then He was, by*  
*the experience He had of the benefit of it: That He will never think him*  
*a wise man who would endeavour to Undermine or shake that Foundati-*  
*on of our Publique Peace, by infringing that Act in the least degree.*  
 Passages of so plain and undeniable Reason, that to endeavour to en-  
 large upon, or explain them, would but lessen and obscure them? I  
 shall only observe upon those his Majesties irrefragable Principles.  
 That this our *Act of Oblivion*, is the happiest Copy that ever was  
 drawn from the *Apology of Athens: Quæ concessum & labentem Ci-*  
*vitatis statum in pristinum Habitu revocavit.* Which restored that  
 shattered, and even falling City, to its former Happinesse and Estate.  
 I might add, That it is also the best parallel to it, whereby upon the  
 return of the People of *Athens* from Banishment, and the Miseries  
 which attended it; and the Ruine of the thirty Tyrants whose cruelty  
 had enforced them to it, it was enacted, *Ne qua rerum præterita-*  
*rum mentio fieret:* That there should not so much as any Mention be  
 made of any of those sad things that had passed among them. Whe-  
 ther to compell men to be desperate be an Act of Prudence, I appeal to  
 every man vers'd in any degree of History to decide. It have ever  
 been the constant and unalterable course of all wise Commanders to  
 avoid and prevent all occasions of Despair to their Enemies.

*Inclisis aperire Fugam, ne pejor in arcto Saviret Rabies.*

To open way for Flight to enclosed Foe,

Least straitned Rage should thereby fiercer grow.

And on the other side, have often put necessity upon their own Ar-  
 mies, as the surest way to give *Valour* the sharpest edge. *Unsciron,*  
*auxilio fuga idemque vincendum, aut moriendum esset.* That they  
 might know that all means to fly being taken away, they must either  
 overcome, or dye. How successful this later course hath been, doth  
 appear by *Alexander* the great, who had placed his Army (consisting  
 but of 34000 Foot, and 4000 Horse) with the River *Granicus* on  
 their back, so that they could not fly, and thereby overthrew *Darius*  
 with 70000 men. By *William the Conqueror*, who upon his first  
 Landing in *England* burnt all his Navy; so taking from his Army  
 all hopes of Flight, thereby to enflame their necessitated courage,



How fatal the contrary hath been, is evident by examples which fill all Histories, I shall only offer two. The first is the most famous Victory at the Battle of Tewkesbury, where the *Black Prince* with about 8000 *English*, overthrew about 40000 *French*, and took their King Prisoner, who in confidence of his advantages of number, &c. denied any reasonable terms to the *English*, any mediation though of the Pope, and forced them to extremities: of which Victory, take the confession of a French Author *Froissard*. *Qua nescio an Perussus proferre possit clariorem*. I know not whether Antiquity can produce a more glorious. The other is the late Victory of the *English* over the *Scots* at *Dunbar*, 3. Sept. 1650. Where *Ol. Cromwell* having brought an Army of above 20000 to 7000, and of those not above 5000 sound; finding his weaknesse, and having slipt his Ordinance, and Sick, marcht to return for *England*. The *Scots* having intercepted his passage, held a Council, and therein admitted some Divines, who alledged that God had delivered *Agag* into their hands, and therefore if they let him go, would require it of them: whereupon they wholly stoppt the passage, and enforced the *English* to fight, who now made desperate, overthrew the *Scots* Army of 20000 men, regained their passage, and returned safe and victorious into *England*. This last I mention to shew that no place or age wants these examples, and to manifest the grosse error of *Cromwell* in not securing his retreat, an observation I received from many of his own Colonels; who therefore, and for some other mistakes, denied him to be of skill in Conduct.

What I have before cited by way of Argument out of the Kings own mouth, will save much of what might be brought to prove how unanswerable these courses are to the duty of *Subjects*. Certainly to break or lessen that which made the way so smooth for his Majesties return, which conduced so much to His & the Parliaments safety when returned, which tends so much to the composition of mens spirits, so much to the advancement of the Honour and Credit of the King upon these His first and so necessary Promises to these Kingdoms (which if once they say, what foundation can the People ever have to depend upon for their safety?) is so far from being agreeable to the duty of *Subjects* in relation to the King, or of fellow *Subjects* in relation to others; that no sober uninterested Person but will judge such Actions as proceeding from the Enmities of them both. Nothing can lay so farre a foundation towards Universal Ruine, as the breaking of these Universal Promises, Peace, Disposition, and Discharge in his Majesties Royal and Solemn Word and Promise. And therefore I do the more

inward in their wayes of *Wisdom*: those who turn themselves  
Shameless, who would seem to engrosse to themselves the Title of  
Faithful Subjects to the King, and the sole Care of his Person, Credit,  
All who magnifie his Person as Sacred, and his Power as Absolute:  
to see these Men thus to set up their own Interest and Spirit of re-  
venge so far above them both, that there should not the least regard  
be had by them, so little to that his Declaration from *Breda* in April  
1660. either in relation to tender Consciences, or Purchasers upon  
Publicque Sales, or to that his other Declaration concerning Ecclesi-  
astical affairs, in October 1660. (that thereby some have taken the  
boldnesse to scatter scurrilous papers about *London*, to enquire if any  
man have found his Majesties Faith or Promiseloost between that *Ci-  
ty* and *Breda*) gives too much cause to think that these men do mean  
nothing of what they with so much noyse pretend, that they use his  
Majesty, but as a stale to their Lust and Interest, to which his Person,  
Power, Safety, Credit, Kingdome, All must veil or signifie nothing.  
I shall to this Point only add that Parallel both of his Majesties graci-  
ous deportment, and these mens Violence in King *David* and *Abi-  
shai*, 2 Sam. 19: When *Shimei*, who had impudently and maliciously  
curst *David*, did after meet him returning with Victory to *Jeru-  
salem*, *Abishai* stir up *David* to revenge, saying v. 21. Shall not  
*Shimei* be put to death for this, because he cursed the Lords Anointed?  
Observe how *David* takes this motion, v. 22. And *David* said, What  
have I to doe with you, yee Sons of *Zerubab*, that yee should this day be  
Adversaries unto me? The Greek Septuagint renders it *insidiosum*, Treacherous. The Chaldee Paraph, the Syriack, Arabique,  
and vulgar Latin Translations have it, *Ne facis mihi Sathan*? That yee  
should this day be *Satan* unto me? Thus *David* rebukes him as his  
Treacherous devilish Adversary. The reason hereof *David* gives in  
the same verse; Shall there any man be put to death this day in *Israel*?  
Do not I know that I am this day King over *Israel*? his return and re-  
stitution to his Kingdom, was the reason why he pardoned *Shimei*,  
yea all the men of *Israel*. And herein doubtlesse his Majestie (in) the  
former passages hath endeavoured to imitate King *David*, and these  
so passionate Englishmen, do as industriously follow the pattern of  
*Abishai*; herein only they go beyond him, that we read now after  
*David* had so declared himself, that ever the Sons of *Zerubab* had  
the confidence to open their mouths against it. But these men not-  
withstanding the King hath so often and so fully declared his Graci-  
ous Judgement towards his Subjects to all the World; yet still con-  
tinue their incessant endeavours to frustrate all these his intentions.

in hate: but hee being told it was supposed as if they had done who were  
 as before and full of revenge; had conquered them over whom they  
 now so much insult: and truly if they had, yet such carriage, as it is  
 manifested to be contrary to *Humanity* and *Prudence*, so is it far be-  
 low the *Magnanimity* of the Romans. *Qui nihil vilis crepebant pra-  
 ter injuria Licentiam.* Who took nothing from those whom they  
 conquered but power to rebel: And of that brave Heathen who  
 said, *Armatus sit oportet quem oderim.* He must be Armed whom I  
 hate. But if we should cast our thoughts back upon the whole tract  
 of our late troubles we shall find little ground for them to boast  
 of that. Alas, their turning their backs was so constant that some  
 of their Adversaries might have had the confidence of *Zisca*, who  
 willed a drum to be made of his skin after his death in assurance that  
 whensoever it was brought into the field it would be sufficient alone  
 to put the Adversaries to Flight who had so constantly fled before  
 him when he lived. And I wish it were not too true that some of  
 those men have weakned the late Kings cause more by their *Debauchery*  
 then by their *Cowardise* my desire and resolution to abstain  
 from all unnecessary provocations takes me off from touching fur-  
 ther upon this string; or from pressing how clear an evidence such  
 carriage is of the most beastly, and lowest Spirit.

*At Lupus & tristes infant morientibus Ursi.*

The Wolf and ugly cruel Bear,

Their very dying Prey do tear.

How unworthy it is of noble and brave men, let the Scripture judge  
 in that answer of the Prophet *Elisba*, to the King of Israel *2 Kin. 6.*  
 When that Prophet had led the great host of the *Syrians* (whom  
 God at his Prayer had smitten with blindness) into the midst of *Samaria*  
 the King of Israel asked the Prophets *v. 21. My Father, shall I  
 smite them? shall I smite them? v. 22. And he answered, Thou shalt  
 not smite them, wouldst thou smite them whom thou hast taken Captive  
 with thy sword and with thy Bow? Intimating that it were Cruelty  
 to have done it in cold blood to those whom he had conquered.*

*Post Aus, Odixidem qui terminat Arvis.*

When Fights are done, all hate must cease,

And with Arms be laid down to Peace.

Much more where the absolute hand of God upon them had De-  
 livered them into his power: If this doubt the present case, as it the  
 first I hinted, I dare appeal even to these men themselves.

I cannot here omit one Argument, which protest experience hath

brought

brought in these few years of this great Revolution: witness in evi-  
dence even to sense, how unfit and improbable a way to Settlement  
those Violences are, and arduous to be, by what they have already  
effected. *Haud ignota loquer.* I speak but what is to well known: was  
there ever a clearer day in England then that wherein the King ap-  
peared in his return to London 29 May. 1660? Was there ever a  
more enlarged and Universal Testimony of satisfaction and joy, then  
at that time? Did not many several judgements and Partyes yet join &  
emulate in their endeavours for his Majesties Restauration, and En-  
ertainment? Did ever Prince offer himself to Publick view with more  
applause, or ride, walke, swimme, and any thing with more security?  
Did not this Serenity continue till by the Act for establishment of  
the Present book of Common-Prayer, and the total neglect of that  
His Majesties Declaration concerning Ecclesiastical Affairs 25 October  
1660. all hopes were taken from those who (as His Majesty therein  
saith) had declared themselves to him *To be neither Enemies to Epis-  
copacy, nor Liturgie, but modesty to desire such Alterations in either as  
without shaking of foundations might best allay the distempers which the  
Indisposition of the time and the tenderness of some mens consciences had  
contracted, from others whose consciences were not satisfied with set forms*  
till by so vigorous a putting in execution of the Stat. of 35. Eliz. 1.  
(which was scarce ever made use of in fourscore years before) many  
thousands were put in fear of Banishment for their Conscience sake  
till thousands were cast into Prisons onely for meeting to serve God  
(as least as they think in a right way) till Purchasers upon Publique  
Sales found themselves left to the mercy of those who claimed those  
Estates, and the gracious intentions of his Majesty in his Commissi-  
on issued out in favour of them made frustrate by the Commissioners  
not attending that Service, till very many were at several times upon  
bare suspicion imprisoned, some sent to remote Castles, &c. And  
thereby bereaved of that part of His Majesties Declaration from  
Breda, which promised them *freedom from the least endamage-  
ment in their Liberties, as well as in their Lives, and Estates.* But after that in  
these and other things of so general and tender concernment so great  
and considerable a number of the People, found such disappoint-  
ments of their Expectations though grounded as aforesaid Jer. 8.  
14. *That they had looked for Peace, but no good came, for a time of  
mourning, and weeping, and howling I might not too truly add, After  
that they had looked for such satisfaction from us for such his unpar-  
alleled goodness, that we might have made in that way, as I looked for  
Judgements*

*Judgements that should oppress, for Righteousness, but should be try,*  
After these uncharitable Violences against our Neighbour have been  
seconded with such open and universal dissolution and profaness a-  
gainst God, as if we alone had taken upon us to fulfil that Prophecie  
of Christ, *Matth. 24. 12. And because Iniquity shall abound, the Love*  
*of many shall wax cold.* After all this and much more, there is in-  
deed a sad and dark Cloud arisen, and which every day increaseth,  
and hath almost overspread the face of our so late glorious *Horizon*.  
*How* are mens minds filled with all manner of Fears and Jealousies?  
*How* have they broken forth according to the several apprehensions  
and constitutions of men, in some to desperate Attempts, in others to  
voluntary Banishment and Transplantation of themselves, their Fam-  
ilies, Stock, Trades, &c. in very many to a Stupor, and sitting  
still, to a giving over all manner of employments? what an unheard  
of deadnesse is there in all manner of Trading over all the Kingdom?  
(whereof and of the Causes his Majestie takes notice in his last De-  
claration, where he professeth, *That he can never think the Peace of*  
*His Dominions secure, whilst there shall be a Colour left to the Malici-*  
*ous and Disaffected to inflame the Minds of so many Multitudes upon*  
*the score of Conscience, with despair of ever attaining any effect of His*  
*Promises for their ease*) His Majestie is enforced contrary to his own  
inclination to continue extraordinary Guards for the security of his  
Person, who can expresse what dreadful events such Jealousies may  
portend? no man but may in some measure guesse. This I say is an  
Argument whereby the Truth of what was before offered by way of  
Reason, is brought down and evidenced to Sense, wherein both the  
Contraries being put together, they do appear as clear, as if written  
with a Sun beam; so that, without the inevitable decree of this Nati-  
ons ruine both in Church and State be gone out from Heaven, it is  
impossible for us to be possessed with such blindness, and dementati-  
on, as to forsake so plain a path for our future Peace and Settlement,  
and to follow the other Precipice, whereof every step appears alrea-  
dy to be so dangerous, and the end destructive. God by almost a  
miracle hath put into our hands the power to provide for our future  
Happines and Security, and hath graciously put it into His Ma-  
jesties heart to choose the better part; who hath accordingly shewn  
in his last mentioned Declaration, *That he doth and shall ever think*  
*his Royal Dignity and Greatness much more happily and securely Found-*  
*ed in his own Clemency, and his Subjects Love, than in their Fears and*  
*his Power*: Wherein his Majesty not only acts according to those  
rules







